

Federal Council BULLETIN

Vol. XXIV, No. 4



April, 1941



A Presbyterian (U. S.) Church in Buncombe County, North Carolina. All the rock was dug out and delivered by volunteer labor and the building erected by the hands of the members.

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

UNITED STEWARDSHIP COUNCIL Philadelphia, Pa.....	April 21, 22, 1941
JOINT EXECUTIVE COMMITTEE OF FAITH AND ORDER AND LIFE AND WORK New York, N. Y.....	April 22, 1941
FEDERAL COUNCIL OF CHURCHES, COMMITTEE ON WORSHIP New York, N. Y.....	April 23, 1941
INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST St. Louis, Mo.....	May 1-7, 1941
GENERAL CONFERENCE, UNITED BRETHREN IN CHRIST South Bend, Ind.....	May 13-23, 1941
NORTHERN BAPTIST CONVENTION Wichita, Kans.....	May 20-25, 1941
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH Indianapolis, Ind.	May 21, 1941
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH, U.S.A. St. Louis, Mo.....	May 22, 1941
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH U. S. Montreat, N. C.....	May 22, 1941
CHRISTIAN FELLOWSHIP CONFERENCE OF AMERICAN CHURCHES Toronto, Canada.....	June 3-5, 1941
GENERAL SYNOD, REFORMED CHURCH IN AMERICA Holland, Mich.....	June 5, 1941
NATIONAL FELLOWSHIP OF INDIAN WORKERS, NATIONAL CONVENTION Farmington, New Mexico.....	June 9-13, 1941
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.....	June 13, 1941
NATIONAL BAPTIST CONVENTION, U.S.A., SUNDAY SCHOOL AND B.T.U. CONGRESS Houston, Texas.....	June 17-22, 1941
EVANGELICAL AND REFORMED CHURCH, NATIONAL CON- FERENCE ON CHRISTIAN EDUCATION Lakeside, Ohio.....	June 23-26, 1941
ANNUAL MEETING, ASSOCIATION OF COUNCIL SECRETARIES Lake Geneva, Wisc.....	June 29-July 5, 1941
WORLD'S SUNDAY SCHOOL ASSOCIATION Mexico City, Mexico.....	July 16-20, 1941
SEVENTH DAY BAPTIST GENERAL CONFERENCE Denver Colo.....	August 19-24, 1941
NATIONAL BIENNIAL WOMAN'S COUNCIL OF THE COLORED METHODIST EPISCOPAL CHURCH Birmingham, Ala.....	August 20-24, 1941
NATIONAL BAPTIST CONVENTION, U. S. A. ANNUAL MEETING Cleveland, Ohio	September 10, 1941

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Federal Council Bulletin

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ROSSELL P. BARNES, *Editor*

AENID A. SANBORN, *Associate Editor*

BENSON Y. LANDIS, *Managing Editor*

CHARLES S. MACFARLAND, *Book Review Editor*

Contributing Editors:

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WALTER W. VANKIRK
L. FOSTER WOOD

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-TWO NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Congregational and Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church

African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U.S.A.
Protestant Episcopal Church
Reformed Church in America
Reformed Episcopal Church

Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXIV, No. 4

APRIL, 1941

THE EDITORIAL OUTLOOK

A Prayer for Love

Not to "An Unknown God"—not *unbelieved*—
Raise we our altars, for, dimly perceived
Through the world's darkness, we vision thy
hands
Stretched down in love to the men of all lands.
Quicken us, Lord, till we know that Thou art
Breath of man's breath, and the Heart of his
heart.

Wrestle with us till the break of the dawn,
Smite us until, our hostilities gone,
Kneeling, we learn for all peoples to pray.
Thou Who art Love, burn our hatreds away—
Turn them to ashes, Lord. Touch with a coal
Lips that are loveless, O Soul of man's soul!

—*Bertha Gerneaux Woods*

Where American Christians Agree About War and Peace

In spite of differences among American Christians over present world issues, there are many important convictions which they hold in common. In the effort to emphasize significant agreements we venture to suggest that at least on four points pacifist and non-pacifist Christians stand on substantially common ground.

We all agree, in the first place, that war is an evil of overpowering magnitude. Not even the most militant Christian will now glorify war or regard it as a holy crusade. We all join in re-

peating, from the bottom of our hearts, the words of the Oxford Conference: "War involves compulsory enmity, diabolical outrage against human personality and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified." The non-pacifist is not prepared to assert that participation in war is never justifiable, but he does not need to be convinced of its heinous character.

We are agreed that the philosophy of government and of social ethics embodied in the political institutions of England and the United States more nearly approximates the Christian ideal than do the principles and philosophy of Nazism. This does not mean that we are blind to the glaring economic injustices and racial discriminations too long practiced by the democracies of the West. It does mean that we regard the Nazi attack on personal religious and political freedom, the cruel hounding of the Jews, the semi-enslavement of peoples with a precious heritage of political and democratic aspirations as an evil peril. American Christians may not agree in their strategy for meeting this peril, but they recognize the peril and agree that the only ultimate answer to this form of madness is the inculcation of the Christian spirit in social and political institutions.

Another point of gratifying agreement is the

common concern to defend the rights of conscience in the individual Christian. Doubtless there is a danger that an increasing mood of hysteria and fear might weaken the present attitude of respect for the conscientious objector, but as matters now stand we can be grateful that the churches give evidence of their intention to make a full place for the conscientious objector, along with the conscientious participant, in their fellowship. In each of the major denominations there is some agency that is prepared to help the conscientious objector. At a recent meeting of the Executive Committee of the Federal Council of Churches the juxtaposition of two items on the agenda was symbolic. The first item had to do with the provision for a religious ministry to the youth who are going into military training camps; the next item was concerned with the way in which those youth who cannot conscientiously go into the army are to be supported in work-camps under civilian auspices.

American Christians also have an impressive agreement as to the kind of world order which they seek after the war. They are realizing that a radical reorganization of the political structure is necessary. They unite in saying that the absolute and unqualified sovereignty of the national state is an anachronism in a world in which space has been annihilated and all the peoples are mutually interdependent. Thoughtful pacifists and non-pacifists alike insist that there must be some form of international political organization which would be consistent in principle with ecumenical Christianity. As to what form it should take they may be uncertain, but more and more they agree that some kind of federal structure is called for in which each nation will delegate to a central authority the administration of certain areas of political and economic responsibility that are essential to the justice and order of all. They also know that such a federalized political structure must provide that all peoples shall have access on equitable terms to the natural resources and markets of the world. The Commission to Study the Bases of a Just and Durable Peace, authorized by the Federal Council of Churches at its biennial meeting

in December, is to include in its personnel men who stand at both extremes of the argument over pacifism, and there is good reason to believe that there will be no insuperable difference between them as to the kind of world order that they seek.

We can agree, also, as to the attitude which we want the Church, as a corporate body, to take. As individual citizens we may come to different conclusions as to our Christian duty. But as to the duty of the Church itself, as a whole, during war-time we can really agree. Its great task and opportunity are to preserve the Christian fellowship around the world so that there shall be at least one society which stands for a universal fellowship under the universal sovereignty of God. So even those who as citizens ardently advocate American support for Great Britain do not want to see the Church give its blessing to any war, or be used merely to promote national morale. Especially do they want the house of Christian worship to have another atmosphere. They want the Church in war-time, as in every other time, to concentrate on its own distinctive ecumenical mission, without which no international structure of justice and permanent peace will be possible. Unless the Church fulfills the function of nourishing truly Christian motives and upholding the universal Christian ideal, the things most necessary for a new world order will be lost.

New Assets—The Returned Missionaries

Turmoil abroad is bringing a little-publicized problem and opportunity to the churches of America. Highly qualified missionaries are being drawn out of Eastern Asia and the Near East because of upheavals in the countries where they have been working.

The training, the broad understandings, the personality ratings are high in this selected personnel. But in many cases their foreign service assignments in rural work, in education, in public health, in the preaching ministry have prevented their maintaining close touch with individual home churches. Consequently, the problem of their re-absorption now arises. They are

servants of the Church, having consecrated their lives to it.

The opportunity is linked with this problem—the opportunity of utilizing with high effectiveness this unusual resource of experience, background, conviction and Christian accomplishment in the souls and persons of these missionaries. As our agents abroad they have overcome formidable barriers and rebuilt shattered structure. They have seen Christ remake individuals and redirect societies. They have been a part of Christianity in creative action. They have tested it. They know it. They believe in its dynamic, its realism. They see it clearly, from personal experience, for what it is, *the power, the way*.

These missionaries, drawn in beside our strongest leadership, can do much to revitalize the American churches at a time of unusual opportunity. They can interpret the underlying spiritual unity of the Church in a world that seems all shattered. They can demonstrate that Christian fellowship which alone today functions across all barriers of nation, race and ideology. They can bring to an American church and society a sense of certainty and clear direction. Having seen, their faith is founded. Having done, they would do yet more. We owe it to them and to our churches to enable them to find places for significant service at home.

Small Churches in Small Places

It was once observed that “farms produce men and cities consume them.” There seems to be enough evidence in support of this generalization to warrant the Church in paying considerable attention to rural life. There are other good reasons, too. Inherent in rural life itself are spiritual resources, such as the forces that maintain the family, and the simple informal techniques of mutual aid that contribute to co-operative living in communities and to encouragement of the good life.

There is a classic story about one who lost strength when he lost contact with the earth. That story has profound implications for the

Christian Church today. A well-known churchman once observed: “We believe in the rural church—and neglect it.” Yet the small churches in small communities, which incidentally are about seventy per cent of all local churches, have their own way of nurturing a vital religion. They send forth a very large proportion of the ministers and missionaries. They often develop sacrifice and devotion to an extent that large buildings and elaborate organizations and business efficiency seem not to encourage.

Among the great springtime seasons of the Christian year is one not generally noted by churches on busy avenues. It has been called Rogation Sunday for centuries. Now it is increasingly called Rural Life Sunday, which comes on May 18, 1941. It is a time for special prayers for those who call forth the bounty of the earth for all the children of men, for consideration of social justice for the farm population, for appreciation of rural ways of life, and of rural churches. All churches have the opportunity of observing Rural Life Sunday.

For Prisoners of War

Requests continue to come for worship materials and books for the use of German prisoners of war and interned alien civilians in Canada and Jamaica. Pastors and interned missionaries in the camps are carrying on religious work among their fellow-prisoners. We can send them material through the War Prisoners' Aid of the Y. M. C. A., Room 510, 347 Madison Avenue, New York.

There are specific authorized requests for 100 Protestant hymnbooks in English; 150 Evangelical hymnbooks in German; pulpit covers; books of liturgy; 20 hymnbooks—either “Deutsches Auslands Gesangbuch” or “Wuerttembergisches Gesangbuch”; and standard theological books in German.

Similar assistance is being given prisoners in Germany. Churches or pastors who would be willing and able to supply some of the above specific needs are urged to communicate with the War Prisoners' Aid or the Editor.

Joint Call to Prayer

A JOINT call to prayer for peace about the Pacific based on justice, mutual understanding and reconciliation has been addressed to the Christians of North America by the authority of the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Executive Committee of the Federal Council of Churches.

A formal statement of the purpose of the call, a prayer, and suggestions for its use, prepared by a joint committee appointed by the two organizations, are being distributed widely by the national offices of the various churches. The Committee explains that the churches are not unmindful of the war in Europe. The special call has been issued to emphasize the urgency of Christians showing their concern for the situation in the Pacific area. It states that "In view of the ominous threat of general war in the Pacific, and the continuance of the European conflict, we call upon our fellow-Christians to join with us and with each other in a common ministry of prayer that God's will may prevail and that a just and durable solution may be found for the

problems which are alienating the nations."

"It is our confidence," says the committee, "that other branches of the world-wide Church, especially those most deeply involved, who are still united with us across all barriers, are likewise dedicating themselves to this expression of world fellowship through prayer. We are one in the profound conviction that the guidance, the light, and the power of God are available in response to steadfast believing prayer. Let us return to Him in humility, obedience, and confidence, that His will may be done by all peoples, nations, and governments."

The Call, the formal prayer, and suggestions are printed in an attractive folder which is available from the Federal Council of Churches, 297 Fourth Avenue, New York, or from the Foreign Missions Conference, 156 Fifth Avenue, New York, at the following rates: 50 for 50 cents, 100 for 75 cents, 500 for \$3.25, and 1,000 for \$6.00. A small flier, with the Call only, for enclosure with other mailings, is available from the same sources at 15 cents per hundred or 75 cents per thousand.

Christian Family Week

AS the superstructure of civilization is being battered we need all the more to be concerned with its foundations. Therefore Christian Family Week, which is proposed for May 4-11 inclusive, an eight-day week, is especially appropriate as a new observance in church circles. The week starts on May 4, which has been called Child Health Sunday by the Children's Bureau in Washington. It is suggested that in churches attention on that day be given to physical, mental and spiritual health of all the children in the community. The week will close on the second Sunday, May 11, which has been called the Festival of the Christian Home or Mothers' Day.

On these Sundays and in the days between it is suggested that each church and each family have whatever sort of family life emphasis and program is most appropriate to its situation. Some things proposed for special emphasis in the home are the careful budgeting of time to permit much of family fellowship with good times together; the family council method of meeting problems, making adjustments and arriving at decisions; dedication of homes and family worship to bring religion close to each family and to make its power available for the daily needs of members; the relation of the family to neighbors and community in terms of developing citizenship; the place of the family in the church; and everything which pertains to home improvement.

Emphases from the church point of view would be to scrutinize the church's educational and social ministry to see whether parents are being helped adequately to meet the problems of parenthood; whether young people are receiving the best kind of training and preparation for the homes of the future; and whether there is adequate provision to help husbands and wives in making those adjustments which may spell success or failure for their venture. Those churches or groups of churches which desire them would have conferences for parents, for youth, and for leaders. A program for the ministerial association might consider the general significance of the family for the church and special emphasis on the minister's opportunity in premarital and post-marital counseling.

The program should be elastic and should be adapted to the particular needs of each denomination, each council of churches and each local church and family. Thus each group will take this fertile idea which has far-reaching possibilities and will give it reality in local churches and individual families, always remembering that the home is the foundation of the church and the social order as well as the ground of inner strength of the individual, whether parent or child. It is also the most influential school of religion and the greatest force in shaping the lives of children.

L. FOSTER WOOD.

Comity in the Local Community

ON March 14 the Executive Committees of the Home Missions Council of North America and of the Federal Council of Churches held a joint meeting in New York City for the purpose of study and joint action on problems of comity and coöperation in the local community. Executives of the two organizations and of some of the denominational boards of national missions had been studying steps which might be taken by national bodies to encourage and facilitate more extensive coöperation locally, especially with regard to small churches receiving aid from the national denominations and competitive churches in small communities.

This meeting was the result of a number of developments consequent upon an overture to the Federal Council in 1939 from the Presbyterian Church in the U. S. A., requesting the Council to study "means by which the churches may do their missionary work at home and abroad in greater unity." The last issue of the *FEDERAL COUNCIL BULLETIN* reported a joint meeting of the Federal Council's Executive Committee with the Committee of Reference and Counsel of the Foreign Missions Conference dealing with the problem of coöperation abroad.

In response to the reference in the Presbyterian overture to missionary work at home, the Federal Council had gone on record as "approving a policy of unification, by all member denominations, of all home mission phases and activities which are in the nature of service to exceptional populations and that this measure be commended to all member denominations." Furthermore, "as a means for carrying on the work of regular church extension in greater unity," the Federal Council approved "the enlargement, both territorially and to cover urban communities, of the process which the national home mission boards of six denominations (Northern Baptist, Congregational, Disciples of Christ, Methodist Episcopal, Presbyterian in the U. S. A., and Evangelical and Reformed) have had under way for several years through the Home Missions Council, looking to the withdrawal of financial grants in competitive situations; that this measure be commended to all member denominations; and that they be requested to instruct their home mission boards accordingly."

Dr. Mark A. Dawber, Secretary of the Home Missions Council of North America, reported that the six denominations named above had eliminated some \$70,000 of national mission aid from competitive fields during the five-year period in which their "Master List" agreement had been in effect. The "Master List" agreement was so called because it involved noting in a single list, by states, all the aided and self-supporting churches of the home mission boards subscribing to the comity agree-

ment. It became operative May 17, 1935. The Disciples accepted it later, and the mergers of the Evangelical with the Reformed Church, and of the Southern Methodist, Methodist Protestant and Methodist Episcopal Churches have brought other groups and territory into the pact.

The joint meeting of the two councils on March 14 agreed that it was advisable to accelerate and extend the process of withdrawing financial grants from local churches in competitive situations and to develop a more general sentiment throughout the denominations in order to back up measures undertaken by the boards.

The meeting also agreed that the churches collectively should envisage the reorganization of local American Christianity based on the provision of religious ministries according to community needs. The existing ecumenical and coöperative spirit is ready to carry local adjustment much further than has yet been achieved.

Study and experience reveal that most of the competition that is taking place in the town and country field is not between aided churches but between churches that are not aided. They cannot accurately be called self-supporting because many of them are operating on a budget and a salary basis for the minister that is, to say the least, humiliating to the church and of course such as to make impossible a vital religious ministry. That, according to Dr. Dawber's statement, is the tragedy: so many of these competing churches are "carrying on at a poor dying rate."

As illustrative of the statement that the competition is mainly between so-called self-supporting churches a recent meeting of the Comity Committee of New York State was reported. Out of the thirty-three situations that were before the committee for consideration only two involved missionary aided churches, and only one of these included boards that are party to the "Master List" agreement. Thus it is apparent that the matter of comity and coöperation lies at the door of the Church in general and cannot be charged as a major responsibility to the mission boards.

It was the sense of the joint meeting that the comity agreements of the boards (and in certain cases of the parent ecclesiastical bodies) should be reinforced by new and general ecclesiastical actions so as to put the full weight of the denomination behind comity agreements in their application to regional, state, district and local jurisdictions of the several denominations.

Such comprehensive ecclesiastical action would impress the members of the churches with the importance of the comity program in enabling the churches not only to work more efficiently, but also to give a more adequate demonstration of their faith.

Religion and Labor Join Hands in Cleveland

THE above caption might stand as a fair statement of what happened in Cleveland during the National Christian Mission.

O. M. Walton is the clear-sighted Executive Secretary of the Cleveland Federated Churches. Charles F. MacLennan is the keen and courageous Director of the Cleveland Religion and Labor Center. A. J. Muste and Dwight J. Bradley were the two members of the Mission team chosen to represent the Mission particularly in relation to organized labor. This is what resulted:

For five consecutive days a small selected group of Protestant ministers, a different group each day, met for lunch with a group of outstanding labor leaders. On three of these days there were two such groups, one with A. J. Muste and the other with Dwight Bradley. At these informal meetings the men talked freely, frankly and seriously about the problems of organized labor and of organized Christianity. They argued points of disagreement. They found points of close agreement. Together they tried to see the ways in which the great and growing labor movement in America and the dynamic forces within the Christian Church might work together for the creation of a more democratic order both nationally and on a world scale.

So fine was the fellowship that old barriers fell away. Denominational differences among the ministers faded. Representatives of all the major elements in organized labor, A.F.L., C.I.O., S.W.O.C, and the Railway Brotherhoods, faced each other candidly around the table and expressed their views with honest goodwill. Sometimes the discussion became intense, but the fellowship was not once broken. At the close of each of these gatherings the men parted better friends than before and with a clearer understanding of the viewpoints which others held. Above all, it was evident that the basic principles and the social aims of these churchmen and these labor leaders were literally the same. All were intent upon trying to build a civilization on the ethical foundations of justice, mutual consideration, coöperation, mercy, humane enterprise and organic goodwill. All were aiming at an ideal of world brotherhood organized politically and economically according to a pattern of universal democracy.

Both A. J. Muste and Dwight Bradley were also invited to speak at many union meetings, sometimes three in a single evening. They were given time out of the regular business sessions and received a hearing that was responsive far beyond what they could have expected. They spoke frankly of religion and of the stake that religion has in a just society. They gave their estimate of the importance of a strong, healthy, aggressive and well-disciplined labor movement. They expressed the view

that one of the most powerful assets of an authentic democracy was its labor movement, and that the capacity of a labor movement to maintain its inner fiber and its social influence depended on its loyalty to the great ethical traditions of the race—the traditions which religion carries on through the ages and which it is the business of intelligent leaders in each age to reinterpret and reapply to meet practical conditions. Sometimes one of the labor leaders or officers would also speak in this same vein. There seemed to be a kind of undercurrent of unanimity running through these contacts between those who represented the great ethical tradition of religion and those who represented the effort of modern humanity to fashion instruments of social progress, such as the labor union, with which to give force to that great tradition in terms of modern industrialized life.

It should go without saying that both the leaders and the members of these unions are persons of marked social intelligence. Of the leaders whom we met in Cleveland, at least three were university graduates. One of the ablest had had two years of training at a mid-Western theological seminary. Each was equipped with a knowledge of social philosophy. Besides, each was a man of executive ability, well disciplined and judicious in dealing both with facts and with situations.

Cleveland is fortunate in having Charles F. MacLennan at work through the Religion and Labor Center—fortunate in more ways than one. Labor realizes this. The churches are gradually awakening to it. This was shown most simply when, at one of the breakfasts with which the Mission begins each day, Charles MacLennan and two of the labor executives sat as the Mission's guests and then spoke in sincere terms of what this conjunction of dynamic religion and the democratic labor movement meant to them and might mean to the world.

DWIGHT J. BRADLEY.

Summer Ashram Planned

Another American Christian Ashram will be held August 15-29 at Saugatuck, Michigan, according to an announcement issued by Bishop John S. Stamm and Rev. Jesse Bader on behalf of the Ashram Committee of the Federal Council's Department of Evangelism. More than 600 participated in the Ashrams held last summer at Saugatuck and Blue Ridge. The cost is \$18.50 per week for single occupancy and \$16.50 for double occupancy, including meals and room. Further information may be obtained from Rev. Jesse Bader, 297 Fourth Avenue, New York.

The Federal Council's Committee on Appraisal

PLEASE FILL OUT AND MAIL PROMPTLY TO FRANCIS HARMON, CHAIRMAN
297 Fourth Avenue, New York City

D-E: QUESTIONNAIRE FOR MEMBERS OF THE EXECUTIVE COMMITTEE,
DENOMINATIONAL REPRESENTATIVES AND OFFICIALS

A Relative Importance of Types of Service

I How do you estimate the present importance of the following types of services which the Federal Council performs for the constituent churches?

	<u>Importance (Check Which)</u>				
	<u>Very</u> <u>Great</u>	<u>Great</u>	<u>Average</u>	<u>Small</u>	<u>Very</u> <u>Small</u>
1-Agency of joint planning for cooperative Christian service, working through denominations.....	✓				
2-Agency of joint planning for cooperative Christian service, working through local and state Federations and Councils.....					
3-Agency of joint planning for cooperative Christian Service, carrying on its own activities.....		✓			
4-"Voice of the churches".....	✓				
5-Body of experts available for consultation and service.....					
6-Expression of Christian unity.....	✓				
7-Vehicle of "prophetic" ideas and experiments.....					

II Which, if any, of these aspects should have greater stress in the future? (Check which by number) 1() 2() 3() 4() 5() 6() 7()

B Relative Value of Specified Activities

I How do you estimate the value to the constituent churches of the following divisions and kinds of activities carried on by the Federal Council? (The thumbnail characterizations of the 17 kinds are obviously inadequate.)

<u>Divisions and Kinds of Service</u>	<u>Value</u>			
	<u>Great</u>	<u>Average</u>	<u>Small</u>	<u>None</u>
1-Chaplaincy Committee. Secures appointment of suitable ministers to army and navy chaplaincies.....	✓			
2-Christian Unity. Studies and encourages movements to bring the churches of the nation and of the world closer together in fellowship, service and organization.....	✓			
3-Churches Abroad. Keeps in brotherly communication and relationships with churches in foreign lands, and aids them in persecution or disaster.....	✓			
4-Church Conferences of Social Work. Assists the voluntary organization of church social workers to set better standards and improve their work.....				

	Value			
	Great	Average (Check Which)	Small	None
5-Evangelism. Promotes united evangelistic campaigns in communities throughout the country.....	_____	_____✓_____	_____	_____
6-Field Department. Helps to organize, carry on and improve the work of the state and local Federations and Councils of Churches....	_____	_____	_____	_____
7-Religion and Health. Promotes interest in the contributions made by religious faith to health and wholesome personality.....	_____✓_____	_____	_____	_____
8-Industrial Division. Promotes interest in Christian economic relations and maintains active contacts with labor and cooperative movements.....	_____✓_____	_____	_____	_____
9-International Justice and Good Will. Interprets and promotes interest in justice and peace in international relations.....	_____	_____✓_____	_____	_____
10-Laymen's Commission. Brings the viewpoints of laymen to bear on the work of the Council and interprets its work to the public.....	_____	_____✓_____	_____	_____
11-Marriage and the Home. Encourages proper education for marriage and fosters the building of the Christian home.....	_____	_____	_____	_____
12-Public Relations Service. Directs the Councils publicity and promotes interest in its objectives.....	_____	_____	_____	_____
13-Race Relations. Promotes the spirit and develops methods for securing interracial cooperation.....	_____	_____	_____	_____
14-Religious Radio. Conducts radio programs over national networks and assists local communities in religious radio programs.....	_____	_____✓_____	_____	_____
15-Research and Education. Makes competent studies into many Christian problems and regularly publishes results, e.g. <u>Information Service</u>	_____✓_____	_____	_____	_____
16-Women's Cooperating Commission. Brings to bear the viewpoint of church women upon the work of the Council and enlists women in its support.....	_____	_____	_____	_____
17-Worship Committee. Carries on interdenominational study and demonstration in behalf of more reverent and vital public worship.....	_____	_____	_____	_____

II Assuming that the Council continues to have approximately the same total financial resources as at present, do any particular types of activity deserve relatively greater immediate stress even if it involves changes of personnel and budget?
For example:

	(Check Which)	
	Yes	No
1-Extension. More systematic attempt to organize additional local federations or other cooperative agencies in many more communities.....	_____	_____✓_____
2-Public Relations. More comprehensive efforts to publicize and interpret the work and objectives of the Council.....	_____✓_____	_____
3-Other (Specify what) <u>Held hand by what you are doing</u>	_____	_____

C Choice and Balance of Activities

I On what principle should the Federal Council determine the range and choice of its major differentiated activities?

II Of the three following answers check that which you think is most nearly true.
 "In choosing activities, the Council should:

1-Recognize organizationally those Christian interests which the major constituent denominations commonly recognize by separate boards, departments or divisional committees ()

2-Follow an ideally efficient organizational scheme ()

3-Compromise, combining (1) and (2) ()"

III Is there a relatively proper balance in the Federal Council's present program between accepted interests and activities, and new and less popular interests which merit stress? Yes () No ()

IV How far should the Federal Council make pioneering experiments in advance of ideas generally accepted by the Member-denominations; in other words, how far should it be "prophetic" rather than merely recording the common mind already arrived at? Please explain your answer:

V What other types and differentiated forms of service by the Federal Council would you recommend for special experiment or demonstration? Would any require additional personnel to carry them on; if not, what existing department should perform them?

New Personnel

If "No"

Additional Services (Write in)

Yes

No

Existing Dept. or Agency

<hr/>	<hr/>	<hr/>
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D Coordination of Activities

I Is it your impression that the chief executive officer should adopt a stronger policy than at present as to coordination of activities, and give more time to securing more effective service on the part of the other secretaries? Yes () No ()

II Is it your impression that there needs to be more joint planning by the secretarial staff as a body, involving the devoting of more time to group consultation and the completer exposure of departmental plans to the corporate judgment? Yes () No ()

III Assuming that a decision as to what to publish and its content has been first reached through joint consultation, should there be a department of publication and circulation serving all other departments in the production and circulation of printed material? Yes () No ()

IV Within a jointly-reached agreement as to the amount and distribution of the time of each secretary available for general field work, should plans, dates, routing and larger objectives be under the direction of a field department which should undertake to determine the best utilization of such services, in systematic correspondence with the field? Yes () No ()

- II Under the present constitution what percent of the membership of the Executive Committee should be denominational officers (); pastors (); laymen (); laywomen (); young people under 30 ()? (The total should be 100%.)
- III Do you think that the present method of securing representation of local and state Councils of Churches on the Executive Committee gives the territorially organized cooperative movement adequate voice and influence in the Executive Committee's decisions? Yes () No ()

G National Interchurch Agencies

I Do you think that there are at present too many national interchurch agencies? Should some or all of the following be combined? (Check Answer) All ()
Some () If "Some" check which:

- | | |
|--|--|
| a-Federal Council of Churches..... () | f-Home Missions Council () |
| b-International Council of Religious Education () | g-Foreign Missions Conference..... () |
| c-Missionary Education Movement..... () | h-_____ () |
| d-Council of Women for Home Missions*..... () | i-_____ () |
| e-National Council of Church Women*..... () | |
- (Write in names)

(*In process of uniting with the Women's Committee of the Foreign Missions Conference in one national interdenominational women's organization.)

II If several should be combined, which degree and general pattern of relationship would you favor as the next step? Check Which

- | | |
|--|-----|
| 1-Further development of cooperative planning and activity without essential change of structural relations..... | () |
| 2-A formal federation creating a central organization for the agencies, but leaving its member-organizations clearly distinguishable in the performance of their historic functions and largely autonomous in action..... | () |
| 3-Combine the agencies in a single new corporate body (perhaps under a new name) designed to carry the combined functions of each agency, and to conserve their total values and the loyalty of their constituencies through such subdivisions as it might see fit to create | () |

III Do you understand that the national interchurch agencies have authority to enter into the relationships indicated by numbers 2 and 3 above by their own voluntary action; or would they have to secure authority from the denominations through their central organizations? (Check which)

<u>Number</u>	<u>Could Enter Voluntarily</u>	<u>Must Be Authorized</u>
2	()	()
3	()	()

H Major Concern

As you think of the Council's future plans and policies, what is the most important suggestion you have to make? (Attach answer on additional sheet)

Signed	Official Position in Denomination
Address	Relation to Federal Council

Gains for Race Relations Sunday

R EPORTS on the 19th annual observance of Race Relations Sunday, February 9, show interracial events of significance in over 229 cities in 42 states, including the District of Columbia. Not only do these figures indicate the spread of the observance over previous years, but most particularly do they show an increase in new communities observing the Day and also that the interracial events in many places extended throughout the week and in some places the entire month. In 145 cities, 172 individual ministers took a personal interest in the promotion, many of them being new to the experiment. Denominational coöperation showed an increase over previous years in the promotion of special literature published for the observance by the Department of Race Relations. Religious editors gave more freely of their columns for publicity about the Day. A history of Race Relations Sunday from its initiation by the Department of Race Relations nineteen years ago and the educational technique used in its promotion was published in *Phylon*, a Review of Race and Culture, Atlanta University, Georgia, in an article* written by Dr. George E. Haynes, Executive Secretary of the Department.

In addition to the customary pulpit and choir exchanges in the churches, the reports on hand show events of special interest. Communities in California held meetings in which Negroes, Chinese, Japanese, and Mexicans participated. In New Mexico questions pertaining to Negroes and Mexicans were part of a program of Christian social relations. The mayor of Omaha, Nebraska, issued an official proclamation of the observance, and about fifteen interracial meetings of various types were held throughout the city. In Parshall, N. Dakota, the theme of coöperation with the Indians was popularized in four different services. In Muskogee, Oklahoma, a mass meeting attended by white and Negro people was addressed by a Jewish rabbi's wife. The Dallas (Texas) Interracial Commission with the Student Council of Religious Activities of the Southern Methodist University promoted a city-wide interracial mass meeting at a large white church. In Memphis, Tenn., about twenty churches held the observance. A white minister there personally distributed to every pastor in the city the special literature of the Department. A public forum planned by white leaders at St. Petersburg, Florida, was addressed by the principal of a local Negro high school. A white minister in Ray City, Georgia, made wide distribution of race relations literature among the young people of the church district and helped promote two interracial services.

A Young People's Interracial Fellowship of the Congregational Churches of Hilo, Hawaii, reported not only a significant meeting at this season but interracial events of year-round interest including Christian Life and Hymn Festivals.

Church Federations in South Bend, Ind., Durham, N. C., Brooklyn, Rochester, and other cities in New York, as well as many other places, covered their territory with the literature and promoted exchanges of speakers in specially planned meetings, college groups, local interracial committees, urban leagues. Y.M.C.A.'s and Y.W.C.A.'s in many communities have reported definite activity not only during this observance but in year-round plans for interracial betterment. (A more complete list of these community observances may be secured from the Department upon request.)

Supplementing these community events was a special broadcast over 400 local radio stations on the theme of Interracial Brotherhood, giving up-to-date facts on minority groups in the United States and the responsibility of the Christian churches. Northern and Southern newspapers gave space to the publication of a poem for brotherhood, "CHRIST IN THE CRISIS," by the Negro poet Leslie Pinckney Hill, written especially for the Day and illustrated by Marjorie Penney of the Young People's Interracial Fellowship, Philadelphia. The National Christian Mission on tour to Western cities during the period gave emphasis in its seminars and sermons to the responsibility of Christian America in the problems of race and democracy.

Prayers for Rural Life

"Prayers for Rural Life," compiled by Mark Rich, is the latest addition to the Pamphlet Library on Worship which is being developed by the Committee on Worship of the Federal Council of Churches. It contains sixty prayers drawn from many sources; and should be useful not only to those preparing for the observance of Rural Life Sunday, but also to individuals and families in their devotional life, and to rural organizations which conduct religious services. Dr. Rich is the Secretary for Town and Country Work of the American Baptist Home Mission Society, and brings to this task his own wide knowledge of rural life and his sympathetic understanding of the rural church. In preparing this booklet of prayers, he has acted for the Committee on Town and Country of the Home Missions Council and the Federal Council, which has long been interested in providing worship materials suited to rural life. The booklet may be obtained from the Committee on Worship, 297 Fourth Ave., New York, at a cost of 15 cents postpaid for single copies, and a less amount in quantities.

* Title, "Changing Racial Attitudes and Customs"; reprints available at Department, \$.05 each.

Church Social Workers to Meet

DURING the first week in June the Church Conference of Social Work, meeting as an associate group of the National Conference of Social Work, will have its Twelfth Annual Session in Atlantic City.

Dr. Clarence E. Krumbholz, secretary of the Department of Welfare of the National Lutheran Council, as president of the Church Conference of Social Work, will be in the chair. A program is being prepared under the direction of Rev. Almon R. Pepper, director of the Department of Social Relations of the Episcopal Church, who is chairman of the program committee.

Vesper services will be conducted as opportunities for meditation and worship open to any who attend the National Conference. President Krumbholz will give the first vesper message at 4:30, Sunday, June 1, in St. Paul's Methodist Episcopal Church.

Since the areas surrounding army camps and defense industries present a new social challenge, one of the main topics will be the "Responsibility of the Church in Defense Areas." Dr. Dwight J. Bradley, who will be spending much of his time between now and June in visiting these areas, will give a paper. Mr. Charles P. Taft, representing the responsibility of the government in these communities, has tentatively consented to give a paper. Another topic which is very much in the fore, that of the refugee, will be considered in a vesper message by Miss Joanna C. Colcord, Director of Charity Organization of the Russell Sage Foundation.

A session on the Organization of Protestant Social Work in Local Areas will have a paper by Rev. John L. Mixon, director of the Department of Social Welfare, Washington Federation of Churches, and further contributions by Rev. James C. Faw, executive secretary of the Richmond Community Council, Virginia, and by Mrs. Margaret H. Hawkins, secretary of Social Work, Cleveland Church Federation, and teacher in Schauffler College. Dean Albert Z. Mann of Springfield College will present the report of a study on Training of Church Social Workers.

Other outstanding features will be joint meetings with the Child Welfare League of America on Wednesday at 1:00 on the subject Social Change and Child Welfare with Mr. Shelby Harrison as speaker, also a joint session with the American Social Hygiene Association on Tuesday, in which the subjects of Education for Family Relations and Family Counseling will be considered. For the Annual Dinner the topic proposed is "The Church in a World at War."

The Episcopal Social Work Conference, now that the Protestant Episcopal Church has come into full mem-

bership in the Federal Council, will not have separate sessions as it has in years past. This organization pioneered in the field of church social work and both antedated and gave inspiration in the founding of the Church Conference of Social Work. Its executive secretary, Rev. Almon R. Pepper, will take a prominent part this year in the Church Conference and will have headquarters at the booth of the Church Conference. He will also give one of the vesper messages.

In the presence of the tremendous social issues arising from world-shaking developments, church social workers will have many challenging things to consider. All who are interested in making the Church more efficient and influential in meeting its social responsibilities are invited to have a part in the conference.

The hotel headquarters is The Dennis. All who will do so are invited to send their membership fee of \$2.00, active; \$5.00, contributing; \$10.00 or more, sustaining, and their requests for further information to Leland Foster Wood, Secretary, 297 Fourth Avenue, New York.

Schools for Country Ministers

Three thousand ministers in town and country churches will attend special summer schools, institutes and camps to be held at theological seminaries and agricultural colleges in the summer of 1941, it is announced by Benson Y. Landis, Secretary of the Joint Committee on Town and Country of the Home Missions Council of North America and the Federal Council of Churches. Forty-one schools, more than at any previous time, will provide "continuing education for the minister in town and country."

The purposes of these special educational offerings are to help ministers become acquainted with tested methods of town and country church work, to interpret trends of modern country life, to promote fellowship among rural ministers and to increase the contacts of ministers with agricultural leaders.

Schools are conducted without tuition charge and the costs are only for board and room. Certain of the home mission boards offer scholarships to country ministers. Pastors interested should communicate with their boards to learn whether scholarships are available. At many of the schools there are special activities for women, mainly the wives of ministers.

A leaflet entitled "Continuing Education for the Minister in Town and Country—1941" is available through the office of the Home Missions Council of North America, 297 Fourth Avenue, New York. Single copies, 3 cents; rates are quoted on quantities.

Church Rural Life Conferences

A SUGGESTED procedure for state conferences on The Church and Rural Life, being recommended for the second half of 1941 and all of 1942, by the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of the Churches of Christ in America, is announced by Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council of North America.

Dr. Dawber, who will direct the program, states that this is one of the special emphases being called to the attention of the churches by the Inter-Council Field Department on behalf of the various interdenominational agencies of the churches. Denominational and interdenominational rural church executives and specialists, national and state, are generally available for leadership in the various state and local efforts, on the request of a state council of churches or other coöperating agency.

In further explanation of the program, Dr. Dawber says that the whole Church is being asked in this enterprise to consider its relationship to rural life. It is not proposed simply to hold conferences for rural ministers, even though they may be especially interested. The events proposed are for laymen and laywomen, young people, city and country ministers, supervisors of churches and religious education, officers of farm organizations, social agencies, government officials, etc.

The conferences are generally to be organized and conducted by a state council of churches. In a state where there is no council of churches, other church coöperative agencies may be interested. In some instances, a state council of churches may wish to assign responsibility for this enterprise to another agency. In states where no coöperative church agency exists, the Committee on Town and Country may offer to coöperate with a state agricultural college or with interested state denominational officials.

The local arrangements of the program are in the hands of a state council or other coöperating agency. It is recommended in each instance that the council seek the coöperation of the personnel of agricultural colleges, farm organizations, social agencies, and interested government agencies. A preparatory planning conference should be held in each state, and should include these persons, along with state denominational officials, country ministers, and lay adult and young people.

The phrasing of the general theme will vary in the different states, but those proposing the program hold that, since the meetings are being held in such a very critical period, the crisis in democracy and the need for rural reconstruction should receive a great deal of consideration. It is also suggested that provision should be made for declaring the meaning of Christianity for rural

life, consideration of the spiritual resources inherent in rural life, encouragement of coöperation among rural churches, and explanation of various tested techniques of rural church work. Also, the distinctive contributions of the rural institutions such as the community, the family, the family farm, should be given emphasis.

A memorandum outlining arrangements, including a sample state program, is available on request from the Home Missions Council of North America, 297 Fourth Avenue, New York.

Japanese and American Christians to Confer

A goodwill deputation of distinguished Japanese Christian leaders will arrive in Los Angeles April 12 where they will be met by several American churchmen. A conference lasting for several days will be held in Los Angeles, beginning April 20. The purpose of the conference will be to cement the ties of friendship between the Christians of the two countries and to study and discuss ways of improving American-Japanese relations. Questions bearing upon the missionary enterprise in East Asia will also be on the agenda. There will be a discussion of future policies of coöperation between the United Church of Japan and the mission boards and churches of the United States.

Officers of the Federal Council of Churches and the Foreign Missions Conference are inviting the Americans who will receive the Japanese Christians and confer with them.

The Los Angeles meeting comes as a culmination of many weeks of communication between the Christian leaders of the two countries. Christian forces in both countries have been working continuously to restore peace and justice in East Asia and to prevent further extension of hostility in the Pacific. Earlier plans for a visitation of American churchmen to Japan will be held in reserve, pending the result of the Pacific Coast Conference.

Cadman Memorial Dedication Postponed

The service of dedication of the Cadman Memorial in Brooklyn, announced for the afternoon of Easter Sunday in the *FEDERAL COUNCIL BULLETIN* for March, has been postponed, according to an announcement of the committee in charge.

April Selection of

The Religious Book Club

Christian Realism

by John C. Bennett

author of "Social Salvation"

The vital problems of Christianity in the war-shaken society of our time are stated with exceptional vigor and clarity in this volume, which emphasizes the need today of a tough-minded, practical religion. \$2.00

The Strong Name

by James S. Stewart

An eloquent and inspiring new book by the noted Scottish preacher and author of "The Gates of New Life." \$2.00

The Church of Our Fathers

by Roland H. Bainton

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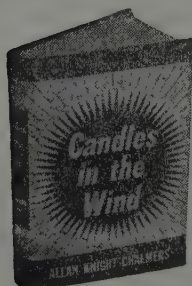


The Nature and Destiny of Man

I. Human Nature

by Reinhold Niebuhr

The first volume of Niebuhr's monumental Gifford Lectures, and the most complete expression of his thought. \$2.75



Candles in the Wind

by Allan Knight Chalmers

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Democracy in Defense Industries

As a means of safeguarding and extending the principle of democracy in American industry, about 650 clergymen of all faiths have called upon the government "to set up in every defense and major industry a co-operative board of employers, organized labor, and government, with consumer representation included."

"An important and immediate function of such boards would be to provide for the voluntary elimination of strikes and lockouts by a mutually acceptable and independent system of arbitration of industrial disputes," the statement said. Calling for measures to protect and extend "the principle of democratic relationships in industrial life in these critical days," the clergymen joined in warning against any "ill-advised action" which might imperil "the foundations of American democracy."

The statement pointed out that "for many years, churches of all faiths have urged the preservation and extension of more democratic relationships in industrial life, including recognition of organized employers, organized labor, and organized consumers. We are gravely concerned with any situation which threatens these relationships."

Equally important in a democracy to effective production itself, according to these religious leaders, is "production that keeps men free, makes them responsible stewards of their ownership and work, and strengthens them in a co-operative unity to fulfill their duties and functions in the general life of the country." The statement warns

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that if industry does not become more democratic in its essential relationships "there is grave danger in our time of a compulsion and loss of freedom which will threaten our whole way of life."

Rural Life Sunday—May 18, 1941

Plans for a wide observance of Rural Life Sunday, the fifth Sunday after Easter, May 18, 1941, have been announced by Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council of North America. Both city and country churches are being asked to observe Rural Life Sunday. The usual observance is in the form of a Sunday morning hour for a special worship service and a sermon or address.

In some states city and country churches exchange ministers on this day. Pageants, plays, forums and discussions are also organized. Sometimes local churches invite agricultural leaders as guest speakers on this day.

Rural Life Sunday is a modern version of Rogation Sunday, which has been observed by many churches for many centuries. Today Rural Life Sunday is a day set apart for emphasizing the meaning of Christianity for rural life, for the invocation of God's blessing upon the cultivators of the earth, for consideration of justice for agriculture and of the spiritual values inherent in rural life.

An order of service and suggestions of methods of observance, prepared by Dr. Henry S. Randolph of the Board of National Missions of the Presbyterian Church in the U. S. A., are available in leaflet form through the office of the Home Missions Council of North America, 297 Fourth Avenue, New York, at 3 cents per copy and \$1.00 per 100.

Information Service of the Federal Council for Feb-

ruary 22, 1941, is on "The Church and the Farm Situation." It is also for use in connection with Rural Life Sunday. Single copies are 5 cents each.

Fellowship Conference Planned for Toronto in June

Plans have been announced for a Christian Fellowship Conference of American Churches to be held at Toronto University, Toronto, Canada, June 3, 4, and 5. It is not to be a meeting of any organization but a representative gathering of those interested in the ecumenical expressions of Christianity today. The meeting is being arranged by a special committee set up for the purpose, but invitations in the United States are to be sent to denominational leaders by the Joint Executive Committee of the Life-and-Work and Faith-and-Order Movements, 297 Fourth Avenue, New York.

The program of the conference will be announced in more detail in the near future, but it will have to do with the contemporary tasks of the churches and an attempt will be made to discover how much progress has been made—if any—in carrying out the important decisions unanimously reached at recent World Conferences such as those of 1937 in Oxford and Edinburgh, that of 1938 in Madras, and that of 1939 in Amsterdam.

The total number of delegates is not expected to be above two hundred on account of present war conditions in Canada and the problem of entertainment, but it is hoped that these will be carefully chosen so as to represent adequately the communions from which they come.

Correction

Through an error the denominational affiliation of Dr. Ursinus Hangartner, whose dramatic passing was recorded in the last issue of THE BULLETIN, was wrongly given as Lutheran. As a matter of fact he was of Swiss Reformed origin and spent much of his life in the Evangelical Protestant Church.

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Inter-American Music Day

The first Sunday in May, traditionally the beginning of the national observance of Music Week, has been officially designated by the National Music Week Committee as Inter-American Music Day in support of the "good neighbor" policy in the Western Hemisphere and as a means of furthering mutual acquaintance with each other's music between the North American countries and South America. Keynote of the day will be "Friendliness through simultaneous participation in the enjoyment of a common heritage—music."

The committee announces that through the coöperation of the broadcasting companies there would be special shortwave transmission and re-broadcasting in this country of programs from the more distant nations of the hemisphere and that schools, colleges, music clubs,

women's clubs and fraternal organizations are expected to give special attention to Inter-American Music Day.

It is emphasized, however, that, in keeping with the voluntary character of the observance of Music Week, which each year is celebrated in more than 3,000 American cities, many groups will naturally wish to hold Inter-American music observance on any day during the week.

The Committee reports that cordial support of the movement has been received from government officials of various South American Republics and Canada, which indicates that similar observances would be held in many countries. A special advisory committee of national music leaders and educators has been appointed to facilitate the interchange of ideas.

Inquiries for further information should be directed to C. M. Tremaine, Secretary, National Music Week Committee, 45 West 45th Street, New York.

NEWS OF STATE AND LOCAL COÖPERATION

Kansas Merger Proposal

The Executive Committees of the Kansas Council of Christian Education and the Kansas Council of Churches in joint session January 16, 1941, took the following action which was proposed as a preamble to the articles of federation of a new council:

"Believing that Christ is the answer to the world's need and that the Christian faith is the solution for man's hunger for God and

"Recognizing the need for a persuasive common witness to Christ and a more effective and united program in His service through the churches, and

"Whereas, the work of interdenominational coöperation now represented by the Kansas Council of Christian Education and the Kansas Council of Churches really belongs together, it is jointly agreed by the Executive Committees of the Council of Christian Education and the Council of Churches in separate sessions on January 15, 1941, and in a joint session January 16, 1941, that:

- "1. The work of the Kansas Council of Churches and the Kansas Council of Christian Education be united, beginning not later than July 1, 1941, or earlier, as the Joint Executive Committees may decide.
- "2. That for the present each Council shall maintain its own organization.
- "3. That the work be administered by

the United Executive Committees of the Kansas Council of Churches and the Kansas Council of Christian Education."

Home Missions Convocation at Elizabeth, N. J.

The Elizabeth (N.J.) Council of Churches, which has no paid executive, conducted a Home Missions Convocation for the churches of the city on February 9 and 10. Last year a Foreign Missions Convocation was held.

On the first day, Sunday, the denominational home missions programs were presented in the various churches, in some cases by speakers provided by national boards. In the evening an interdenominational young people's rally with roll call had a panel discussion on the topic "I am a Christian American: Privileges and Responsibilities."

Monday's program included a morning interdenominational meeting of ministers and key church and social workers; an afternoon women's meeting and tea; and an evening mass meeting. National leaders participated in all these meetings.

The Council's Convocation Committee, under the chairmanship of Rev. George H. Trull, set up the program, promoted the organization of committees in local churches, provided bulletin notices for pastors, and directed publicity.

Dr. E. R. Wright Dies

Dr. E. R. Wright, the first secretary of the Cleveland Church Federation, who served the organization from 1911 to 1930, died on February 14 after an illness of more than a year. Dr. Wright set in motion surveys which led to the adoption of principles of comity by which a number of flourishing Cleveland churches were founded. He pioneered in numerous other coöperative projects which are now taken for granted.

Easter-Dawn Service in New York City

Recalling the beauty and comfort in which the United Easter-Dawn Service was held in Radio City Music Hall last year, the Greater New York Federation of Churches has announced that arrangements have been made to hold a similar service there again this year.

Sunrise Easter Service On Mount Davidson

Rev. W. Paul Reagor, pastor of the First Christian Church of Oakland and President of the California Church Council, will preach the sermon for the Nineteenth Annual Sunrise Easter Service on Mount Davidson, San Francisco. The service will be broadcast over the Blue Network of the National Broadcasting Company, 5:30 to 6:00 A.M., Pacific Standard Time.

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A Corn Belt Regional Conference

A regional conference program of counselling with officers and staffs of state and city councils will be held at Kansas City, Missouri, on May 9 and 10. Persons invited to the conference will include the staffs of all the interdenominational state and city councils, representative lay men and lay women and youth chosen from the boards of state and city councils and a representative group of denominational executives. The area included embraces the states of Arkansas, Oklahoma, Missouri, Illinois, Southern Iowa, Nebraska, Kansas, and Colorado. A team of national leaders will discuss the objectives of national, state and local coöperation, and the program plans of national councils. Representatives from the local councils will present issues and problems upon which the assistance of national councils is required. It is hoped that the conference will throw light on program needs, policies and administrative procedures through which local, state and national agencies may coöperate for the strengthening of the interdenominational service of the church. Team members from the national staffs will include Roy G. Ross, Mark A. Dawber, Emory Ross, Mary C. Smith, Hermann N. Morse and J. Quinter Miller.

Colorado Studies a Plan of Merger

A tentative plan for the merger of the interdenominational organizations in Colorado was drafted at a meeting in Denver on March 6. The name suggested was "The Colorado Council of Churches and Religious Education." There are now four separate organizations which the tentative plan of merger would unite. They are: The Colorado Council of Churches, The Colorado Council of Religious Education, The Colorado Council of Church Women and The Denver Council of Religious Education. Other agencies like "The Geneva Glen Camps, Incorporated" and "The Interdenominational Board of Church Women for the Rocky Mountain Region" would maintain coöperative relations with the merged council. The plan is to be presented to each of the councils for study, revision and adoption. Then it will be presented to the constituent churches and, if approved by six or more of them, steps will be taken to consummate the merger.

Dr. Darby in New Post

Dr. William L. Darby, who on December 1, retired from the executive secretaryship of the Washington Federation of Churches, began work on March 1 as the Washington representative of the American Bible Society. Dr. Darby's friends over the

country will be interested in learning of his new position for which he is so well fitted to render invaluable service.

Portland Church Federation Secretary Resigns

Rev. Martin Sorensen, who has been executive secretary of the Church Federation of Portland, South Portland and Vicinity, in Maine, for two and a half years has resigned to devote full time to his duties as pastor of the First Congregational Church of South Portland. During the years he was with the Church Federation several new activities were inaugurated, such as the Lenten Broadcast in coöperation with WGAN, Sunday services at the Home for Aged Women and the publication of the bulletin, *The Federationist*, with its information of activities and services. Mr. Sorensen resigned from the federation leadership because of the increased activity in his church resulting from the influx of new families into the community for the new defense industry, the South Portland Ship Yard.

Myron Settle Leaves the Kansas Council

Rev. Myron C. Settle has accepted the call to the pastorate of the Whitewater Federated Church, Whitewater, Kansas. He presented his resignation as secretary of the Kansas Council of Christian Education on

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March 1. Mr. Settle has had a long and distinguished career in professional service in council work and his many friends across the nation will be sorry to learn of his retirement from full-time service in the Kansas Council. It is hoped that, as the pastor of a Federated Church, his experience and vision will continue to build coöperation and fellowship between the churches in Whitewater and vicinity.

Week-Day Religious Education in North Carolina

A wave of enthusiasm for the teaching of

the Bible in the public schools is sweeping the State of North Carolina. More than two hundred students of the Durham High School have indicated that they will take the course in Bible to be offered at the school next fall. The Bible course, to be sponsored by the Durham Council of Churches, will be on an elective basis and a unit toward graduation will be given to students who finish the work. The salary of the teacher will be paid by the church body in accordance with the requirements of the City School Board, which approved the course several weeks ago.

Michigan Plans County Officers' Planning Conference

The Michigan Council of Churches and Religious Education has announced a two-day County Officers' Planning Conference to be held at Albion, Michigan, on May 5 and 6. The purpose of the Conference will be to strengthen county and regional organizations through which the state council may carry its program to the churches and communities of the state and from which new activities and enterprises may be initiated to meet the needs presented by the counties and the areas across the state.

AMONG THE NEW BOOKS

Faith is the Answer

By SMILEY BLANTON and NORMAN VINCENT PEALE
Abingdon-Cokesbury. \$2.00

A psychiatrist and a minister consider in this volume the relationship between psychiatry and religion, with the emphasis on how spiritual resources and psychological understanding may supplement each other. The form of treatment is interesting, each writer taking half of each chapter. For example, fear and anxiety are considered by the psychiatrist from his point of view; and then in the latter half of the chapter by the minister from his point of view.

The sections by Dr. Blanton, the psychiatrist, are among the finest statements which have yet been made of the basic insights which this great modern field has contributed to our understanding of human nature. They are simple and clear, and have a vital connection with religion.

The sections by the minister, Dr. Peale,

are interesting, if not so arresting and clarifying as those by Dr. Blanton. There is an abundance of effective illustrative material linking up religion with life.

This is one of the best books yet written for the layman on the relations of religion to health, and should be widely read. One wishes that the authors had collaborated just a little more closely, for the actual difference between the point of view of the Christian psychiatrist and the Christian minister is probably not so great as the book in parts seems to suggest.—S. H.

the nature of religion, finding it rooted in the deepest of human experiences. It then discusses the Christian religion, and the permanent significance of the message and personality of Jesus Christ for the human spirit. It ends with a study of the Church, which is described as the greatest fellowship in history. The Church is treated in terms of three great aspects of its influence—its helpfulness to individuals and communities, its influence in the national life and its unifying force in the life of the world as a whole.

Reality and Religion

By HENRY P. VAN DUSEN
Association Press. \$5.00

This is the twelfth, and final, book in the series planned by the Edward W. Hazen Foundation "to present simply, compactly and inexpensively a number of the best available interpretations of the Christian philosophy." The series as a whole has rendered a really unique service. It has made available a library of a dozen little volumes, each of which can be read in an hour or two, popular in style but solid in substance. For thoughtful young people these books are the best discussions of religion known to us.

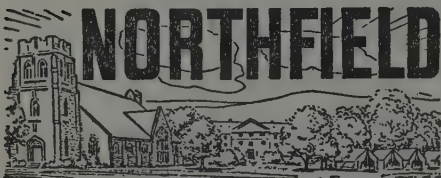
Dr. Van Dusen's contribution is a worthy climax. It begins with an inquiry into

A Preface to Christian Theology

By JOHN A. MACKAY
Macmillan. \$2.00

At the hands of the President of Princeton Theological Seminary theology is made to appear not as profitless speculation but as the most vital area of thought in our generation. It is an age marked by "quiet desperation," by an "agonizing quest" for the meaning of human existence, by a yearning for spiritual authority. For such an age the prime essential is a deeper understanding of the nature of God and of man—which is the business of theology. Dr. Mackay sees many signs of a revival of theology.

The vivid human interest which Dr. Mackay brings to theology is illustrated by his use of the experience of the first disciples on the Emmaus Road as a parable of our own times. As they had had high anticipation of the coming Kingdom of God and then found their dream shattered



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by historical events, so our age finds its hopes for civilization eclipsed. As the travelers to Emmaus gained their new understanding of events through a discovery of the permanent significance of Jesus Christ, so do we.

Under the symbols of "the balcony" and "the road" Dr. Mackay opens up two different approaches to truth between which we have to choose. One is the approach of the "spectator" for whom life is an object of observation and study; the other is the approach of the "wayfarer," who becomes an active participant in its issues and its decisions. Against any "balconized existence" vital Christianity always stands.

One of the main centers of interest is the relation between revelation and history. The Bible is the record of God's self-disclosure in the history of a people. In the life and death and resurrection of Christ we see mighty acts of God which afford the needed clue to the meaning of history. In Christ we discover that the will-to-fellowship, not the will-to-power, constitutes God's pattern of human existence. The Church is not just one of many social institutions; it represents a new and unique kind of fellowship that entered into the world through Christ. The brotherhood for which the Church stands arises not merely out of our "natural heritage" but out of "supernatural grace." The Church holds the key to the true nature of "community." The great function of the Church in relation to secular society, therefore, is always "to be the Church," not an imitator of other cultural groups but the witness to its own truth derived from Christ.

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The Youth of New York City

By NETTIE PAULINE MCGILL and
ELLEN NATHALIE MATTHEWS
Macmillan. \$3.50

How the youth population, estimated at one million, lives in America's largest city is reported in a most interesting way in this book based on studies made in 1935. The study gives light on the educational opportunities of these young people, on their home relationships, their experience in reference to employment and their leisure-time interests and activities. Of New York City youth 49% are listed as Catholic, 31% as Jewish and 18% as Protestant. These young people live in a total of about 580,000 homes, only 2.2% living in rooming houses. A considerable proportion of these homes are without ordinary decencies and one-third of the families must exist on less than \$1,000 per year. Fifteen percent of the youth were on relief or in families receiving relief. One-half of those seeking employment were out of work.

Their leisure time was recorded as averaging 46 hours per week. Only 15% of these youth, in a sample week studied, showed a well-balanced program of leisure activities. Of forty-seven leisure pursuits specified, reading, movies, radio and visiting in other homes led in frequency. "The greater part of youths' leisure is still spent in things that are done at home, chiefly in reading and listening to the radio."

The fact that people with money and social opportunity live a rather breathless life in New York without much time with their families should not blind us to the fact that the home is still a significant place for the great mass of youth. Not more than 35,000 of the 1,000,000 young people in New York are connected with youth clubs. The idea that our people as a whole do not have time for family living is an illusion based on the exceptional experiences of the upper classes in cities and also a grim fact for a limited number of people whose

hours of labor still keep them away from home for an excessive part of each twenty-four hours.

The book concludes that employment is the greatest need, along with educational preparation for life and opportunity for marriage. Picturesque illustrative cases add insight into types of problems and the way youth are meeting them.—L. F. W.

Recent Books on Worship

Form and Freedom in Worship. By Clarence Seidenspinner. Willett, Clark & Co. \$2.00.

A most suggestive volume on the general theme of preserving the traditional dignity and beauty of worship and yet using new forms and subject matter. It is a forward-looking book which everyone interested in worship would do well to read.

The Book of English Collects. By John Wallace Suter, Jr. Harper & Brothers. \$2.90.

Dr. Suter has collected in this attractively printed volume 579 collects from the various branches of the Anglican Communion. It is a valuable compilation which will be of constant service to those conducting worship.

We Plan Our Own Worship Services. By Winnifred Wygal. The Womans Press. \$1.00.

This volume was prepared as an aid to those responsible for worship services particularly among lay groups. It provides explicit instructions for planning worship and gives suggestions of subjects and material which can be used. It is a most helpful volume in this field.

Our Dwelling Place: A Book of Private Worship. By Clarence Seidenspinner and Gilbert Larsen. Abingdon-Cokesbury. \$2.00.

This is a unique volume for personal devotions. An attractive photographic reproduction is made the basis of thought and meditation for each devotional study. The devotional comment by Mr. Seidenspinner is most suggestively done.

Present Day Hymns and Why They Were Written. By John Barnes Pratt. A. S. Barnes & Co. \$1.00.

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Unfamiliar Stories of Familiar Hymns. By William J. Hart. W. A. Wilde Co. \$1.50.

In this volume Mr. Hart lists stories, not of the origin of various hymns, but of interesting ways in which they have been used or interesting associations connected with them. This unusual approach will be prized by those who make use of this type of material.—D. E.

Is the Kingdom of God Realism?

By E. STANLEY JONES

Abingdon-Cokesbury. \$2.00

The missionary-evangelist of India, who during recent months has been giving remarkable leadership to the National Christian Mission in America, sees the Kingdom of God, as proclaimed by Jesus, not as an idealistic aspiration but as of the very nature of reality. Jesus personally "embodied realism" in His own living, and His message sets forth the program to which all life must conform if it is to be "realistic." Love is not an impossible precept; on the contrary, it is the only way of life that makes a worthwhile society possible. Resentments and hatreds and fears are not merely wrong; they actually produce physical and mental disease—a statement which

is confirmed by copious citations from physicians and psychiatrists. The "Kingdom of God" is enjoined by the very structure of our bodies and our minds. The self-centered personality is a self-disrupted personality. No "system of collective selfishness" can produce economic or international order.

The key to everything else is the "realism of the new birth." Conversion from self-love and surrender of the self to God's will are the prerequisites. Hence a strong evangelistic note runs through the book, calling for repentance and self-commitment. The final chapter deals with the moral and spiritual discipline through which the life of the Kingdom can be realized, with emphasis on the group-discipline of those who together put the Kingdom first in their lives.

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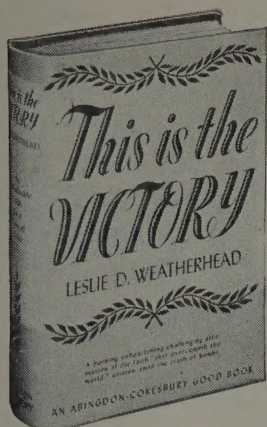
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